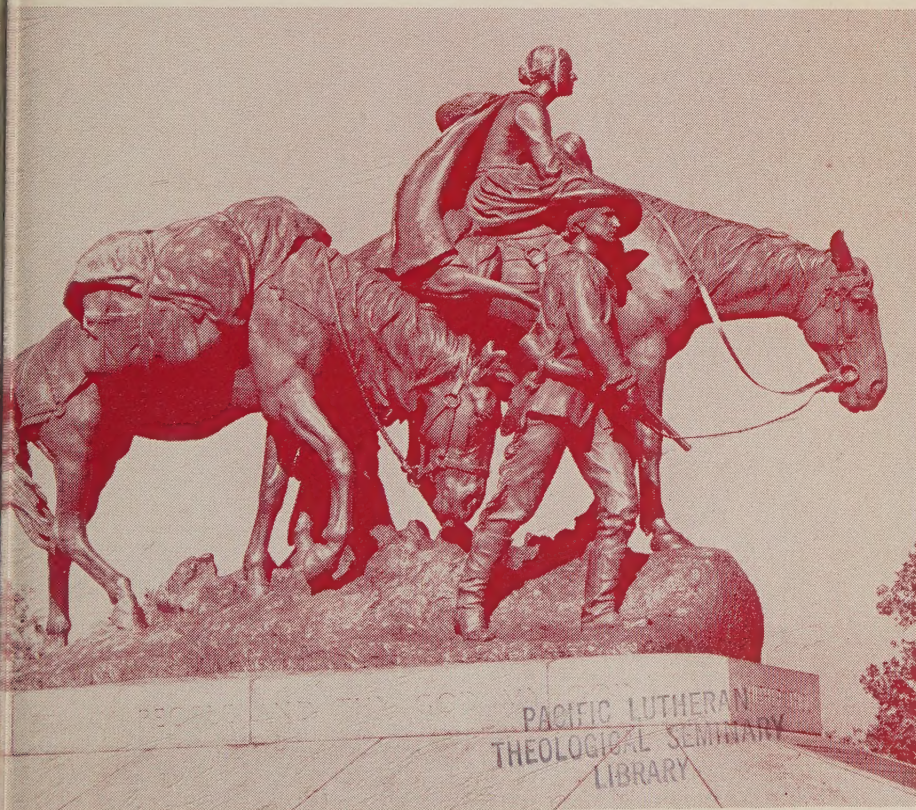


The Church School Teacher

Volume XVII

MAY 1948

Number 5



MAGAZINE FOR CHURCH SCHOOL WORKERS

THE
CHURCH SCHOOL
TEACHER

VOLUME XVII No. 5

MAY 1948

J. VINCENT NORDGREN

Editor

RAYMOND A. VOGEELEY

C. E. LINDER

PAUL M. LINDBERG

HERMAN G. NELSON

Editorial

Advisory Committee

Cover:

*Pioneer Mother Statue, Penn
Valley Park, Kansas City, Mo.
Bauer-Cotterell*

CONTENTS

ARTICLES	PAGE
OUR JOB IS IMPORTANT.....	1
Russell Vikstrom	
BUILDING A PICTURE FILE.....	5
Gertrude Hill	
AS THE SUPERINTENDENT SEES IT!....	9
John M. Erickson	
PLAYING THE GAME.....	13
M. Louise C. Hastings	
"AND GOD SAID"	15
Dorothy Haas	
THE DIARY OF A BEGINNERS VISITOR...	17
Ruby P. Nordgren	
ATTENDANCE AND RECRUITMENT OF PUPILS	20
Ove S. Olson	
HOME EDUCATION	
HELP THEM GROW UP.....	25
Lucia Mallory	
RUDE GREETINGS	27
Jane Elliot	
EDITORIAL COMMENT	
MORE TIME NEEDED.....	3
MOTHER'S DAY	3
VACATION SCHOOLS	4

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 2445 Park Avenue, Minneapolis 4, Minn. Yearly subscriptions: five or more to one address, 85 cents each. Single subscriptions, \$1.00. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

The Church School Teacher

VOL. XVII

MAY 1948

No. 5

Our Job Is Important

By RUSSELL VIKSTROM

EVERY thoughtful Sunday school teacher is impressed with the tremendous importance of his work. How overwhelming it really is that we are teaching! By teaching we are actually laying a foundation for the life of each individual we reach. We are providing the materials, the mental stuff, with which the Holy Spirit is to work in each individual to foster his spiritual life.

Jesus himself, during His earthly ministry, placed great importance upon teaching. And what a master teacher He was! He knew how to take the simple things of everyday life—a door, a light, a path, a coin, a sheep—and weave them into His wonderful teachings of the things of God. We are told that the people were astonished at His teachings, because He taught them as one having authority, and not as their scribes. And

Jesus was constantly teaching. He taught in the synagogues. He taught in the temple. He taught in the wilderness, upon the mountain, out of a boat, on a street corner. Whenever people gathered around Him, He took the opportunity to teach them something of the truth of God. It is obvious that Jesus placed great importance upon teaching. And His holy life exemplified everything He taught.

The apostle Paul, in his writings on the gifts of the Spirit, also gives great prominence to the place of teaching. In his listing of spiritual gifts in 1 Corinthians 12, the first gifts he mentions are “the utterance of wisdom” and the “utterance of knowledge.” In Ephesians 4, “teachers” are to have an important part in “the equipment of the saints, for the work of ministry, for building up the body of Christ.” Teachers are one of the

gifts of the Spirit of God to the church. Thus, not only Christ, but also the Holy Spirit has given a great importance to the work of teaching. In fact, according to John 16, teaching is the work of the Holy Spirit. And all Christians who teach the Word of God should do so in the power of the Holy Spirit.

Also from another point of view, teaching has very great importance, that is, from the viewpoint of our present-day moral and spiritual need. The great trend in modern education, of course, has been its secularization. The founding fathers of our country did not intend that religion should be separated from education. But sectarianism has made impossible the teaching of religion in our public schools. Our public schools teach our children about all aspects of American life in order to make them good American citizens. Pupils learn about our history, our government, our economic system, and they are trained for various vocations. But in these public schools, where they spend five days a week, they are taught no religion, and everything else that is taught is completely divorced from any relation to God. Consequently, the impression is inevitably left upon

the minds of young people that God is unimportant. Though they may not deny the existence of God, yet their whole mental make-up, as a result of secularized education, makes God unimportant and irrelevant to a full and complete life. That is one of the main causes, outside of the natural depravity of the human heart, for the tremendous spirit of worldliness in our day. It was not thus in the Middle Ages, when religion affected nearly every area of human life. Freedom of religion in our day has come to be freedom from religion.

Now does this consideration do anything to our idea of the importance of our jobs as Sunday school teachers? It ought to. It is our job to overcome this subconscious idea in the minds of our young people that God is unimportant and can be forgotten without terrible eternal consequences. It is our job to help young people see that the *most* important thing in life is our relation to God and that all of life is to be lived in its relation to God and to His will as revealed in Jesus Christ. Of course, the proper place for this job is the home. The greatest molding influence upon any young per-

Turn to page 29

More Time Needed

RECENTLY a hard-working Sunday school teacher, who is also the principal of a public school, wrote about the junior course she had been teaching. She said, "I have thoroughly enjoyed teaching this quarter and I want you to know that I think it contains excellent material. I am sure there are many teachers who are able to do a fine job because the teaching material is presented so well." But then she added: "My greatest problem has been the time element. Our Sunday school period is much too short. I wish publicity might be given for a change in that line. Perhaps larger churches with more pastors are doing that."

We want to add our support to the idea of more time for the Sunday school. The junior and intermediate lessons require an average of from thirty to fifty minutes for each class session if the work is to be done well. Of course one can hurry through the lesson in less time than that, and there are parts that can be omitted. But if time is allowed for review, reports on special assignments, presentation and discussion of new information, planning things to do by way of practical application of what is

being learned, and drill on memory work, it is necessary to have more than twenty or thirty minutes. But the lessons are not too long. Maybe adults today can not stand more than a twenty-minute sermon, but youngsters who can sit by the hour before radio or screen demonstrate repeatedly that they can work on lessons as rich and varied as those in the Christian Growth Series for at least three quarters of an hour.

We would have better adults, and wiser and more devoted church members if we taught our children more. And when are we going to quit giving the impression that the Christian religion is full of short cuts?

Mother's Day

IT IS a good thing to observe Mother's Day in both church and home. Surely every mother deserves some recognition and encouragement for what she has done for her children and in the church we do well to help the boys and girls to honor, serve, love, obey and esteem their parents.

In the churches, Mother's Day is being regarded more and more as the Festival of the Christian

Home, and across the nation various agencies are emphasizing May 2-9 as Family Week.

Here is another important contribution that the churches can make to our national life. In emphasizing the sacredness of the family and in helping to build up ideals that protect the home, we are conserving and developing national resources.

At the same time our churches have in Mother's Day a good opportunity to correct the notion that Christian education is mainly the task of the church and Sunday school, with the home playing a minor role. More realistic is the view that Christian nurture is primarily the task of the home, with the schools of the church playing a supplementary role. Surely much of what contributes to the moral and spiritual growth of the children comes from the home. Without arguing the matter, we can all agree that Christian education is a shared task in which both the

church school and the home have an essential part to play.

Vacation Schools

THE vacation church school is a good investment. It provides an excellent opportunity for a daily educational program that reviews, adds to, and helps apply what the child has learned in Sunday school. And it does this at a season of the year when the child has time on his hands and welcomes the opportunity to attend the vacation school.

But the church can not expect good returns unless a real investment of effort has been made. In many spots the vacation church school is badly neglected. In other places it is being streamlined to death. A week or two is better than nothing, but it is not as good as it could be. Three weeks are better than two. Time is required if one is to make lasting impressions and provide adequate guidance.

Building a Picture File

By GERTRUDE HILL

A PICTURE is worth a thousand words." How often we have heard that Chinese proverb! From experience in using various types of teaching materials, the church school teacher has come to realize that pictures do convey a clearer conception of the spoken and written word.

Recent surveys and studies made in public schools show that visual aids have improved learning to the extent that four or five times more is retained through what is seen as compared to that which is only heard. Visual aids have thus come into prominence in the curriculums of secular education. They have also been adopted in religious education because they are a means of vividly portraying and conveying meaningful concepts of Christian truths and attitudes.

Our new church school materials, the *Christian Growth Series*, indicate that the beautifully illustrated pictures contained therein, do help and supplement the lesson in making it more quickly and easily understood. These illustrations serve at least three purposes: gaining attention of the pupil,

teaching facts in the lesson, and for developing aesthetic values.

Many church school teachers have found that besides the pictures in the text, larger pictures, particularly those which are mounted and related to the theme of the lesson, can be put to many different uses in the classroom.

The following suggestions give one a basic idea of a few ways in using mounted pictures in the church school:

1. Pre-session period: pictures on display to review the previous lesson or a unit of lessons; pictures arranged for browsing whereby early comers might develop their appreciation and understanding of Christian art; or pictures related to the new lesson displayed for the purpose of attracting and captivating pupils' interest.

2. Worship period: through the medium of a picture at the worship center the child may be encouraged in his attitude of reverence. His worship experiences can be guided thus.

3. Lesson period: introduction of the lesson or story; memory

work illustrated; suggestion of proper attitudes.

Some of our church schools have veritable treasures of pictures which could be transformed into the beginnings of a good picture file library. Picture charts, old lesson leaflets, and religious calendars are but a few sources at our command. A little investigation, not only in the church but also in our homes and in the book stores, could easily bring forth hidden treasures of useful and interesting pictures. However, not all pictures, even religious ones, would be suitable. There are some standards which we must necessarily follow in selecting pictures wisely: clear details, large enough to be seen by the group, containing a story element, suitable to the age-group possessing religious value.

After pictures have been secured and selected, the next procedure would be the proper mounting of those pictures. If properly mounted such pictures can be kept in a good, permanent condition.

1. Trim the picture, removing the white edges.

2. Cut the mounting board (heavy oak tag board or heavy chip board for the larger pictures) to the size of the picture. (Some teachers prefer using colored con-

struction paper that allows a "mat" or border around the picture.)

3. Mount, choosing one of three methods:

- (a) Spread "rubber cement for paper" profusely on the back of the picture and on the mounting board. Carefully place picture on the mounting board, as it sticks immediately upon touching the mount. Roll from center of picture to the outer edges with a rolling pin. Any excess rubber cement oozing from the sides of the picture can be removed with the fingers.

- (b) Mix equal parts of Le Page's Liquid Glue and Library Paste and beat together until the consistency of thick cream. Water may be added if the mixture is too thick. Apply this adhesive with a brush to the back of the picture. Roll from center of picture to the edges with a rolling pin. Watch carefully that no glue gets on the front of the picture. Clear water will remove the glue while it is still soft.

- (c) Fuller's Warpless Glue is a good adhesive and should be applied as directed in (b).

4. It is well to identify the name of the picture and the artist on the back of the mounted picture. The heading under which the picture is to be classified could also be indi-

ated on the back of the mounting board to facilitate its return to the proper place in the file.

5. If a semi-dull finish is desired on pictures which have a glazed or smooth finish, paste floor wax may be applied with cotton or a soft cloth and polished with a clean cloth. (However, rotogravure newspaper pictures, pastel pictures, or chalk pictures can not be waxed.)

6. Binding may be desired, but it is not necessary, to finish the mounted picture. Cloth and paper tape can be secured in various colors and widths at book or stationery counters. The tape should be cut in four pieces to fit each side with the corners mitered. Fold the tape in the middle, dampen and stick in place around the edges of the picture.

The heavier the mounting board, the more space will be required for storage in the file.

Various ways can be developed in filing mounted pictures: between pages of a wallpaper sample book for small-sized pictures; between large sheets of cardboard or corrugated cardboard; or between manila folders placed upright in a carton or a heavy box. Tabs on the cardboard or folders, showing the topic under which each section

is classified, are of great value in locating and filing pictures quickly and efficiently.

Certainly there are unlimited topics under which the pictures in a picture file library can be classified. The following topics are merely a suggested list: *Bible; Children; Church; Family and Home; Food; Foreign Lands and Peoples; God's World (Nature); Holidays; Jesus* (with subheadings: Nativity, Boyhood, Teachings of Jesus, Miracles of Jesus, Passion Week, etc.); *Missions; Old Testament Characters; Old Testament Events; Pets; Prayer; School; Seasons; Transportation; Workers.*

It is most helpful to catalog each picture in the file by means of a card index. A card for each picture might list the following information: Title of picture, artist, size of picture, number of copies, subject under which it is classified, price, source.

These are sources where prints of good pictures can be secured:

Augustana Book Concern, Rock Island, Illinois. See catalog for list of Wilde's full color prints and Warner Sallman's prints.)

American Bible Society, 450 Park Ave., New York 22, N. Y. (pictures of Bibles, historical data).

Artext Prints, Inc., Westport, Connecticut (free catalog).

Friendship Press, 156 Fifth Ave., New York, N. Y.

J. S. Latta & Son, Cedar Falls, Iowa.

Perry Picture Co., Malden, Mass. (Catalog, 15 cents).

Pilgrim Press, 19 S. LaSalle St., Chicago, Illinois.

University Prints, Newton, Mass.

Magazines: National Geographic issues on Bible Lands: September 1926, December 1926, December 1927, December 1929, January 1930, July 1930, July 1933, December 1933, April 1934, December 1937, December 1938, December 1940, February 1941, April 1941, June 1941, March 1942, February 1944, March 1946, July 1946.

It has been my privilege to see various sizes and arrangements of

picture file libraries in some of our church schools. They have ranged in size from a small beginning of a picture file kept in an orange crate to a large picture file library stored in a four-drawer steel cabinet. Whatever the size may be, it does require the time and efforts of one or more persons to secure, select, mount, file and catalog the pictures in an efficient manner so that these supplementary pictures are easily accessible to the entire teaching staff in the church school.

The possibilities are unlimited and the values great enough to merit the attention and consideration of church schools in the development of a picture file library as a worth-while project. Not only in the Sunday school, but also in the weekday classes and in the vacation church schools, mounted pictures can be used to great advantage. Truly, "a picture can be and is worth a thousand words."

Our Upward Look

"Prosper, I pray thee, thy servant this day."

"The God of heaven, he will prosper us: therefore we his servants will arise and build."

"Our God will fight for us."

"The joy of Jehovah is your strength."

Nehemiah.



THE church council of every congregation should serve as its board of education. By virtue of his office as chairman of the council the pastor should have the over-all supervision of the total parish education program. Education within the parish should not be limited to the Sunday school nor to the child, but should include all age groups in a parish-wide program. In all too many cases the administration of the church school is divorced from the general program of the church and thereby loses much of its effectiveness. While the superintendent should be given a certain amount of latitude he must carry out his work according to the desires outlined by the church council.

The church school superintendent should be the pastor's right

hand man in the educational program and should be chosen by the congregation upon the recommendation of the church council under whose direct supervision he works. The pastor and the superintendent should be ardent co-workers with a real spirit of understanding and cooperation existing between them. The superintendent is responsible to the church council for the organization, administration, and supervision of the church's school program.

The departmental superintendents, secretaries and the entire

EDITOR'S NOTE. Our guest writer in this department this month is Mr. John M. Erickson, the very devoted and effective superintendent of the Sunday school in Grace Lutheran Church, La Grange, Illinois. The school has been making steady growth and will soon be housed in a very fine new building.

teaching staff should be regularly called each year by the church council upon the recommendation of the superintendent. Choice should be made on the basis of maturity and judgment, teaching ability, dependability and consecration to the task before them. After the call has been accepted a service of consecration or installation should be held in connection with the regular morning worship service, at the beginning of the school year.

Piety alone is not sufficient for a teaching staff. Many saintly Christians are lacking in teaching ability and, therefore, whatever talent they have should be used in other branches of the church's work, including secretarial duties in the Sunday school. If it is found that a mistake has been made in the selection of a teacher or officer the matter should be corrected as quickly as possible with the least possible damage. In many cases immature individuals both as to age and their Christian life are chosen as teachers. This type of choice weakens the effect of the church program more than is realized. Very young people might better be used as departmental secretaries, etc., where their services are important but responsibilities not quite as heavy.

A program of education for all

workers should be maintained and at least once each year a teacher's training course shall be held. It should be almost mandatory for all Sunday school workers to attend. This gives the staff an annual check list for a more effective educational program. It helps to keep continually before them the goal. Home, parents, and church school must be vitally integrated in an effective church program.

The expense of running the Sunday school should in no way be determined by the amounts which are received in the Sunday school offerings. The Sunday school is a part of the church and, therefore the income of the Sunday school should become income to the church. The congregation should allocate an amount in its budget for a really adequate parish education program. A part of this budget item should be allocated to the Sunday school operations and expenditures under same be determined by the superintendent. No special authorization should be required to make purchases of needed lesson materials and ordinary operating equipment. Entirely too much time of important Sunday school teacher's meetings is devoted to obtaining approvals under our democratic form of administration for minor expenditures.

In the conduct of the Sunday school the order of service should be adapted to the school or departments as may be required. While it should be dignified and worshipful it should not become so liturgical that those who have attended Sunday school will feel that they have attended church and therefore need not attend the morning worship. This must be particularly considered in the post confirmation group, which group should concentrate on study and discussion in training for future church leadership. It is assumed that these young people and adults will attend both church school and the morning worship service.

The superintendent's duties naturally vary according to the church which he serves but certain fundamentals apply in all cases. One of these is that the superintendent must prepare himself each week for the Sunday morning session so that during the Sunday school hour he will not consume his time doing tasks which should have been done during the week. The Sunday school superintendent should, of course, be on hand early not only to greet strangers or visitors but to have a word of greeting to each child whom he sees and whom he should make every effort to know well. He should strive for

close relationship with the children within his Sunday school.

Responsibility for the departmental work should be delegated to the departmental superintendents. Wherever the work can be quite thoroughly departmentalized more effective instruction can be given. Departmental teacher's meetings allow opportunity for a solution of problems as they apply to limited age groupings. Often general teacher's meetings become so general that little time is available for specific departmental application. It should never be thought that delegating authority weakens the superintendent's standing, rather it tends to strengthen him in building a thoroughly capable organization.

In addition to a complete teaching staff an adequate substitute teaching staff must be as carefully selected as the regular teachers. Substitutes should be treated as teachers, invited to all teachers' meetings, teachers' training courses, etc. At the beginning of each quarter the substitutes should be supplied with the teachers' guide and study book for the department in which they are to teach. There is nothing worse than an unprepared teacher and it is unfair to place a substitute in a position where through no fault of his he comes unprepared

or semi-prepared to teach a Sunday school class. This is all too often the case and happens when someone has been asked to substitute but the teacher fails to supply the substitute the lesson material until the day or evening before the appointed day to teach. What can even the best of teachers do at such a late hour?

The general secretary of the Sunday school holds a position of great importance not only to the Sunday school but to the whole church and its work. As new pupils are enrolled the general secretary should notify the pastor or church office of such enrollment, giving as much information as possible regarding the family involved. This places the pastor in a position to have immediate contact made in this home in an effort to interest the entire family in the church's life. By this I do not mean the or-

ganizational or social life of the church but rather beginning at the altar of God in the worship life of the church. The general secretary can be of real service in checking on absentees so that the family realizes that the church is interested.

It should be the aim to enlist as many workers as possible in order that too great a burden is not cast upon a few persons. There are many people in our churches possessing a marked ability, loyalty to Christ, and a rich variety of useful ideas and experience who should be challenged to serve in the education program. Any program suffers when too great a burden is cast on one individual or small groups of individuals.

The dearest possession parents have is entrusted to our care. The best we have is none too good to offer God, the scholars, and the parents in this most important work.

And What Is More Worth While?

A Chinese preacher used this story: "A certain man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself.

"But the beggar, instead of being thankful, followed the good man and stole the seventh coin also.

"What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*The Presbyterian*.

Playing the Game

By M. LOUISE C. HASTINGS

EVERY family has to take things in their stride. We start out . . . a young couple knowing little about life, happy to live together and start a home. The children come, one by one, and life grows richer and happier day by day, but little by little the problems begin.

Family problems are not all financial ones. There are frequently disposition problems. It is not always easy to live with people and often we get so disturbed about one thing or another, that we ourselves are not easy to live with, either. It takes patience and prayer and perseverance to live courageously. But we have to play the game. We must take things in their stride. We must carry on, fight the good fight . . . and win through! As Abraham Lincoln said, "We must hold on with a bulldog grip."

Learning to forgive and forget and to begin anew is one of life's greatest lessons. One of the verses we lived by in our family . . . and still do . . . is Susan Coolidge's poem:

"Every day is a fresh beginning,
Every day is a world made new:
You who are weary of sorrow and
sinning
Here is a beautiful thought for
you . . .
A thought for me and a thought
for you."

Just think what each dawn brings to us, dawn that always comes, no matter what happens. Dawn always ushers in another day, a day to start everything over again. To forget the trials and problems of yesterday, and try all over again with hope and courage . . . how great a thing dawn is!

"Every day is a fresh beginning" . . . and so is every hour and every minute. Let us not forget this fact. We do not need to wait for another day to rectify mistakes. Why wait all those hours without improving our actions? "Take heart with the day and begin again." . . . Now!

We spoke sharply to the children. Start that moment with the resolution not to continue doing it. Mothers are always ashamed for their thoughtlessness. Mothers are busy and get tired, and they need

to take stock of their own values, now and then. Let mother go to the door and breathe in the cool fresh air. The sight of the beauty all around should give one a new viewpoint . . . a determination never to make that mistake again, and a silent prayer helps to make this promise to one's self come true.

Another help that our family appropriated and have always followed is "Never let the sun go down upon thy wrath." This is a fitting ending to each day heralded by the beauty of the dawn. Sometimes we meet people who have a deep spiritual nature which carries them over the hard places in life, seemingly without discouragements. It does us good to know them. We never know how much they suffer, do we?

There are all kinds of problems to face as a family. One of them is sickness, which no home escapes. Then is the time for parents to be cheerful, no matter how serious the sickness may be. Then is the time to make our eyes glow with inward help, the time to smile, to pass on the courage that prayer has given to each one, those in health as well as those who are ill.

Life is rich and the problems make it richer, though we do not think so at the time, do we? We grow closer to each other . . . or

we should . . . as the problems loom up, and closer to God. Life means more to us as we face issues together and then go on. As we try to begin each new day with courage and conviction, so should we start each difficult problem, even though it is of long duration. Never should we give up! Do you know that strength-giving verse of Robert Browning?

"One who never turned his back,
but marched breast forward ;

Never doubted clouds
would break,

Never dreamed, though right
were worsted, wrong would
triumph,

Held we fall to rise, are baffled
to fight better, sleep to wake."

Children, too, have to learn to play the game and take things in their stride. Some parents try to shield their boys and girls from unpleasantnesses, from financial problems, from any strife and trouble in the world. Other parents believe in letting the children share in the home affairs, according to their understanding, and grow with them, for character is being made every day, and everything that touches them from any source is background for them. Responsibility in our young people does not appear in a moment . . . it is of

gradual growth. We all grow by doing.

"We rise by the things that are under our feet,

By what we have mastered of good and gain;

By the pride deposed and the passion slain,

And the vanquished ills that we hourly meet.

"Heaven is not reached by a single bound;

But we build the ladder by which we rise

From the lowly earth to the vaulted skies,

And we mount to the summit, round by round."

We all make mistakes. We climb our life hill and fall down, and start to climb again. That is what life is. The point is to keep climbing! Yes, it is hard to play the game, whether we are parents or children. To trust in the grace of God and then to do the best we can, with the light we have, is the answer!

"And God Said"

By DOROTHY HAAS

UNIT C in Primary Course I, Third Quarter, has three stories about the creation. Many teachers find the creation story a bit difficult to teach to the little folks.

A suggestion offered here may assist in developing this story in a most interesting way, at the same time in a very enjoyable way. "Living with Our Children" by Gertrude Doederlein is a book which should be in the library of every teacher of children through the primary department. For use with this book are two packets of ma-

terials. The creation story has been very simply arranged for use as handwork. Each day is pictured and it has been the experience of those using these pictures that the children have a happy time tracing or drawing and coloring them. Scrap books can be made by assembling the different pictures. Children learn and remember much more about the order of the creation by taking part in this activity. A department could buy one set and from its patterns mimeograph or trace the simple figures for the individual flowers. Pressed flowers,

leaves and pictures of the beautiful work of the hand of our creator might also be placed in the scrap-book. Encourage the children to write a litany for use in the worship, a prayer, a hymn, a story, whatever they can find which will remind them of the wonders of God's creation.

If possible, during the period of these lessons arrange to take the children out of doors where they can experience first-hand through seeing the works of creation. Bring some of nature's beauty into the Sunday school room and use the pre-session period to talk informally about these things. Invite the pupils to take part in collecting objects to bring for the surprise tables on Sunday morning.

Teachers, make use of this opportunity to lay a good foundation in the lives of these little ones as to the power and the wonderful work of our Creator. You can foster in some little minds that faith which, though starting as a tiny mustard seed, may grow into something very big. They need your guidance, for within a few years as they will come into contact with teachers who do not believe in a Creator and with studies which give no place to the Creator, they will need that support which you can give far in advance.

When you read the account of the creation story use your Bibles in class. Yes, it is true the pupil's leaflet has the words of the Bible, but take your Bible to Sunday school every Sunday and use it in the presence of your pupils. Too often the children see only the leaflets and do not always connect this message with the Bible. We say that it says such and such in the Bible as we have in the leaflet. Why not read it directly from the Bible? Let your children see you use the Book and let them hear you read from the Book. Children at a very early age can develop a love and respect for the Bible.

No doubt many Sunday schools will be having special exercises for Children's Day in the month of June. A suggestion was made that at the beginning of this third quarter we adopt as our aim for the quarter to "Go and tell." Jesus' first message following His resurrection is as much a command and requires action today just as it did at the time when He first spoke those words. During the past three months to how many people did we go and tell about Jesus? Impress on the children that Jesus is counting on everyone of us to carry on His work, that He has no other way. Before the close of school the children could inquire in their class-

rooms in order to see if there were any unchurched children. They might write an invitation to them, asking them to attend Sunday school, also offering to call for them and take them along so that the newcomers will not feel so strange. Teachers who have new pupils in their classes should put forth a special effort to acquaint

them with the other children, make them feel comfortable and invite them to return. So much depends on that first visit.

Did your department have a staff meeting during this quarter? Did you have any chance to meet together to talk over your lessons and problems? Don't neglect these important aids to better teaching.

The Diary of a Beginners Visitor

By RUBY PATTON NORDGREN

May 4, 1947. One of the children brought his new book to share with the group. It was *Ah Fu: a Chinese River Boy* by E. Mildred Nerill. During the pre-session period the superintendent gathered the group around her to show them the book. The child who had brought the book delighted in telling the story along with the teacher. Then the children wanted to "play we are Chinese children and say, 'Good morning.'" Even the visitors shook their own hands Chinese fashion, and smiled, "Good morning." The children sang "Friends Everywhere" and "Jesus Loves the Children Dear" and looked at two new pictures. These were from the set of eight, "Chil-

dren at Worship Around the world," by Janet Smalley.

May 11, 1947. It was Mother's Day, and Miss Margaret told the story of "Jesus and the Children." The pianist began playing immediately, "Jesus, Friend of Little Children." Every child sang reverently and sweetly. Suddenly Emaline hurried over to the picture on the wall, "Jesus and the Children," and said, "I wish I had been there. I'd be this girl who is real close to Him. He has His hand on her head." John, not to be outdone, said, "And I would have been there, too, and told Him a verse." "Which verse, John?" asked Mrs. Jones. Quickly John replied, "We love because Jesus

first loved us." One after the other repeated a verse they might have said to the dear Jesus that day.

In a simple, direct way Mrs. Jones now helped these four-and-five-year-olds to pray to Him. All of us felt His presence in an unusual way and we listened and prayed.

Every mother received a pretty card as a token of love from her child. These had been made by the teachers, except for the pasting of the pictures. The children did this during the table period.

"These cards tell our mothers that we love them. How else can we say, 'I love you, mother?'" asked Mrs. Jones. There was a variety of responses: "I wipe dishes," "I play with the baby," "I pick up my toys and the baby's toys too," "I gave my mother a box of candy, with nuts in it," "I hang up my pajamas every morning and that's helping," "I tell her I love her," and so on.

It was only fitting that the children should be directed to offer a prayer of thanksgiving for mother, and daddy too. For the good-bye the children chose two songs: "Jesus, Friend of Little Children" and "My Father and My Mother."

May 18, 1947. After Sunday school Helen ran to her mother and fairly shouted, "We told stor-

ies this morning. I told about the little lost lamb and the Good Shepherd. Tommy told 'bout Jesus helping in a storm, and Mummy, guess what? Even Jack told a story! That's the first time he ever did. His mother wasn't in the room to say, 'Jack isn't well.' Maybe 'at's why he could today."

A four-year-old boy was heard to say, "Daddy, we heard about Jesus and the little children. Their mothers took them. Some men said Jesus was too busy to talk to them. But Jesus heard them and He said, 'Come to Me'. Then He put His arms around them and told them about God the heavenly Father."

"Yes, an' He blessed them, added five-year-old Sue. "That means He prayed for them."

May 25, 1947. May baskets were made during two pre-session periods this month. These were filled with fresh violets and taken or sent to older shut-ins and to sick children.

Today the notes of thanks were read and every child's face indicated his or her pleasure in having had a part in cheering some less fortunate one.

The children recalled many memory verses in this connection: "Let us love one another," "Jesus went about doing good," "Be ye kind one to another," "God loved

us and sent His Son." "He hath made everything beautiful in His time." Mrs. Jones has a real gift of connecting Bible truths with life situations. Yet, as one teacher said, "She never preaches to the children."

June 1, 1947. The children were full of life and eager to do things today. In fact, I was afraid that there would be difficulty in controlling them. However before Miss Evelyn told the story she showed the children how to play making a garden with their fingers. One child explained it to an older sister after the session: "We played making a garden. It was fun. You rake with your fingers, and you dig and you drop the seeds."

I noticed that after the little activity the children settled down and gave perfect attention to the well-told story, "The Rainbow Promise."

June 8, 1947. The picture of "The Ascension" was on the wall for purposes of review. One little girl looked at it intently for several minutes. "My grandmother went to heaven, too," she commented, "only she went in an airplane." A teacher asked why she thought her grandmother went in an airplane. Janet said, "We have airplanes

now and God doesn't have to pull people up by a wire any more."

This little girl had done her own thinking. The teacher called the children close about her. Then and there she retold the story, but she did not try to explain exactly how Jesus went to heaven. She knew better.

June 15, 1947. The children are responding heartily to the idea of attending vacation church school: "We're going to have lots of stories and time for play," "Will come every day," "And can we sing all our songs?" "It's my first real school," "Mrs. Jones says there's lots more Jesus stories to learn," "Yes, and lots of mother stories."

June 22, 1947. The children were asked how many stories and verses they could remember. Edward said, "Mrs. Jones, I'd like to hear a story we had long ago. I doubt if you remember it but I could tell it to you." He did, and it was the story about Samuel, which had been told the first Sunday in October.

The way the children recalled verses and stories was enough to encourage every teacher to continue to prepare each lesson thoroughly.

Attendance and Recruitment of Pupils

By OVE S. OLSON

RECRUITMENT of pupils constitutes a major task for the church school. Upon successful recruitment depends the maintenance of present enrollments and the increase of those enrollments to reach all other boys and girls not now attending any other church school.

To do this job well, all church boards of education and all church school staffs must have a continuous plan and program. The absence of such plan and program is evidence of weakness and inefficiency. It is a "must" for all church schools of whatever character.

What sort of plan or program can or may each school adopt so as not to be derelict in this important respect? Perhaps the best way to make such a choice is to find out what plans are in use and which ones seem most successful in reaching the desired goals. To find what plans are in use, Miss Althea Thelander, one of the senior seminar students in Education at Gustavus Adolphus College, sought by means of a questionnaire addressed to 100 pastors in widely distributed parts

of the country and nearly all sizes of congregations to find what plans for recruitment are actually in use and how successful these plans are.

Miss Thelander received 68% replies with much valuable information which this department would like to share with all persons interested in the adoption of a plan of recruitment or in the modification of present practices. Incidentally, the median number of teachers and officers in the church schools included in this study is 28; the median number of enrolled students under confirmation age is 189; the median number of enrolled pupils above confirmation age is 35; and the median total attendance is 177. This shows a relatively high percentage of attendance of enrollees; 79.0%. In all probability it is true that their methods of promoting attendance and recruitment are effective and therefore worth considering.

The accompanying table shows what methods of recruitment are used and what percentage of the schools are using each. Some schools use several methods.

RECRUITMENT OF SUNDAY SCHOOL PUPILS

Methods of Recruitment Used	Frequency	Percentage
encouraging children to bring friends and playmates	65	95.6
enrolling babies in the Cradle Roll.....	64	94.1
contacting new families in the community.....	61	89.7
checking the records of confirmations, weddings, and baptisms	50	73.5
giving a church member a definite task of recruiting	23	33.8
other methods	18	26.5

From the data in the table it is apparent that "encouraging children to bring friends and playmates" is the most frequently used method. That this method is important no one questions. The entire church school, from the oldest student to the youngest pupil, should be missionary conscious. The other important methods are enrolling babies in the Cradle Roll, contacting new families, and checking records of ministerial acts. Except for a few miscellaneous items, the *least frequently* used method of recruitment of church school pupils is the assignment of one person to the definite task of serving as attendance and recruiting officer. About one-third of the church schools reporting in this study have such an officer.

Miss Althea Thelander says in her report of the study: "Some Sunday schools contact prospective members through the Week-day religious school or the vacation Bible school. Many churches have parish workers who visit the un-

churched and invite them to Sunday school and church. Some of these families have probably moved into the community just recently. Others may have been there for a long time, but for some reason or other have not attended church and Sunday school.

"Often teachers and officers conduct a house-to-house canvass. One Sunday school that was recently organized has divided the parish into districts with a leader in charge of each district to contact the unchurched and the new people moving into the district.

"Thirty-eight of the congregations had made recent religious surveys in the community. Twenty-five had not, but some are contemplating one in the near future.

"Fifty-eight pastors stated that there were children in the community not attending any Sunday school. Only two pastors indicated that all the children in the community attend some Sunday school. One of the pastors who reported that all the children in the

community were attending Sunday school stated that about fifty members of the church were constantly at work following prospects.

"Forty-six congregations have a systematic way of recruiting new pupils, eighteen do not.

"One pastor made the following comment. 'After our survey in 1944 we increased rapidly. With the limitations of only a basement unit, we work under a terrific strain and handicap. Until we can build we can not accommodate an increase in Sunday school attendance.' Still another pastor says, 'Our church building can not accommodate any more children. We need a parish educational building for our ever expanding Sunday school.' These comments are very significant. Several pastors indicated that their Sunday schools were working under this handicap.

"Our churches must realize more than ever the importance of the Sunday schools. A very large number of the children in the United States do not attend any Sunday school. It has been said that only one-half of all the children and young people in the United States and Canada receive systematic religious instruction. 'Ninety-five per cent of our criminals are from the one-half of our population who have received no religious instruc-

tion. Only five per cent are from those who have had systematic religious training.'

"The Sunday school has the future members of the church. 'More than eighty per cent of the members of the Protestant churches come to them through the Sunday school.' If there are strong Sunday schools today, it is very likely that there will be strong and active churches tomorrow. Each member of the church has a responsibility to help win some of the millions of unchurched children in the United States and Canada.

"The writer believes that the key to the whole situation of recruitment in the Schools is personal work."

With regard to the ways by which Sunday school enrollments are maintained, Miss Thelander has the following interesting table with her significant comments.

"According to the accompanying table the common method of maintaining the Sunday school enrollment is to send postcards to absent members. Fifty-seven (83.8%) of the Sunday schools use this method. Forty-nine (72.1%) of the Schools make telephone calls to the absent members, and in forty-seven (69.1%) of the schools the teachers follow up the enrollment of new pupils. Forty (58.8%) of the

MAINTENANCE OF SUNDAY SCHOOL ENROLLMENT

Method Used	Frequency	Percentage
Sending of postcards to absent members.....	57	83.8
Making telephone calls to absent members.....	49	72.1
Follow-up of new pupils by teachers.....	47	69.1
Follow-up of absentees by attendance officer.....	40	58.8
Providing means of transportation.....	24	35.3
Enlist support of church organizations.....	12	17.7
Other methods	5	7.5

Schools have an attendance officer follow up absentees. Other pastors reported that they did not have such an officer but the teachers or a parish worker visited the homes of the absentees. Twenty-four (35.3%) of the Sunday schools furnish some means of transportation for the pupils, twelve (17.7%) of the schools enlist the support of church organizations, and five (7.5%) of them use other methods of maintaining the Sunday school enrollment.

"Some congregations have bus service, and two are contemplating it. In one city all the churches co-operate by having a Sunday school bus. In another city a plan of providing bus transportation will go into effect as soon as additional space can be found for the Sunday school. Other pastors stated that transportation is furnished for some families. A pastor in a very large city wrote that instead of providing transportation they have organized two Sunday schools in areas far from church.

"Sometimes pupils become lax. A phone call or card by mail, or a friendly visit by the Sunday school teacher will bring many of them back. Parish workers spend a great deal of their time visiting the homes of new pupils and of those who are absent from Sunday school. She can get acquainted with the parents and explain what the home is asked to do in co-operation with the school. Parents need to realize the importance of the church and the home working together. A number of pastors make visitations of welcome to each new pupil's home. Often it is difficult to find sufficient workers to do the necessary visitation and follow-up work.

"A few Sunday schools give special recognition to members who have good Sunday school records. Awards are sometimes given.

"None of the pastors made any comment about church organizations helping the Sunday school to maintain its enrollment. However, the Cub Scouts, Brownies, Blue-

birds, Campfire Girls, Boy Scouts, and Girl Scouts aid the Sunday schools in some churches."

The writer is thoroughly convinced that the service of an attendance officer for each church school is the greatest untapped source of power for improvement in attendance and recruitment available. Without delay, each board of education of every congregation should immediately consider selecting such a person or persons and set up a vigorous campaign of recruitment.

What qualifications should such a person have? The following are merely suggestions and may not be complete enough, but they do set forth some of the traits which such a person should have:

1. A deep and sincere love of God, His church, and the program of the church school.

2. A wide acquaintance with members of the congregation and with the community served by that congregation.

3. A good personality whose influence and persuasiveness are of a high order.

4. Preferably, though not essentially, a person who is mature and has sufficient time to devote to a task so important for the Kingdom of God.

5. Energy and enthusiasm for the work and a broad vision of the task.

What may well be some of the major responsibilities of our attendance and recruitment officer? While they may vary from one congregation to another, some of the responsibilities will be as follows:

1. Check the regularity of attendance of the church school frequently, determining the percentage of attendance for each day.

2. Keep a large attendance chart showing, by means of a bright red crayon line, the percentage of attendance from day to day. Such charts should be placed where all teachers and pupils may see and take an interest in it.

3. If attendance awards are used, be in charge of them and grant them from time to time, perhaps once each month.

4. Make the whole church school attendance and missionary conscious. The purpose is to enlist co-operative efforts of all officers, teachers, and pupils in promoting better attendance and finding other pupils who should attend the church school.

5. Develop and carry out a visiting program according to which a systematic search is made for new pupils in the community

erved by the church school, and according to which church school absentees are sought out.

6. Under certain circumstances it may be necessary, through the Board of Education, to provide bus transportation for pupils to and from the church school.

7. In some instances it may develop that new church schools be established in locations which may become the nuclei for new congregations.

8. In all cases cooperate wholeheartedly with pastor, Board of Education and church school officers for the promotion of permanent good of the kingdom of God.

To many readers these proposals

may appear to be a large order. It is. Educating boys and girls in the most important knowledge they can get in this life is a large order. It requires the best plans and procedures that can be devised.

Fortunately, such plans have already been in efficient operation for some time in a few places. They have passed the experimental stage. They are now ready for general adoption.

Every church school, no matter how small or how large, should have a good plan for attendance and recruitment. Miss Thelander's fine study has brought that need to the attention of all.

Home Education

Issued by the National Kindergarten Association

Help Them to Grow Up

By LUCIA MALLORY

LITTLE RICHARD arrived this morning!" That was the joyous announcement my neighbor, Mr. Handley, made to me a little after sunrise one morning, ten years ago, when his first child was born. He did not say, "Our

baby has come," or "We have a new baby at our house"; he spoke of the new baby as an individual. From that time to this, Richard's father and mother have treated the boy as a person who would one day make important decisions.

Richard Handley has had devoted care, but with it he has been permitted to develop self-reliance

and self-control. Never have I seen his parents do anything for him that the child should have done for himself. I remember Richard's pride of achievement when he first was able to put on all of his clothes and to fasten them up by himself. He was still slow and awkward at tying his shoes, but tie them he did, with a great deal of huffing and puffing—he was a plump little fellow!

Richard's younger brother, James, and his little sister, Rosalie, are likewise capable of doing things for themselves.

One evening I went over to thank Mrs. Handley for a bouquet of roses that she had sent me. The three were with their father in the garden, where each of the children has the entire care of a small plot of ground of his own.

I smiled as I looked out at the busy little figures, and said to my hostess, "It's a great satisfaction to see how self-reliant your children are. Many of the boys and girls who come to the children's library, where I work, seem unable to make any decisions without their parents, even in the matter of a choice of books."

"I'm glad you feel we have accomplished something in that direction," Mrs. Handley replied.

"Hal and I were schoolteachers before our marriage, you know, and both of us were amazed at the extent to which our pupils depended on their parents—not my little fourth-graders only, but also the senior high school students who were in Hal's science classes.

"Some of the parents insisted on having their children study their lessons with them," she continued. "Some mapped out their children's complete schedules without consulting the children's individual aptitudes and interests. Many denied their boys and girls any opportunity to learn how to handle money wisely.

"Hal told me that he sometimes felt like asking those parents if they expected to guide their sons and daughters through adulthood to old age. They certainly were not preparing them to take on the responsibilities of places of their own in the world.

"After Richard came to us, we tried to think ahead and to picture him as he would be in years to come, when Hal and I would no longer be at his side to give him directions and help. We had both witnessed demonstrations of the fact that people who depend too much on others are not as happy as those who can think and act for

themselves. This forward-looking attitude did not prevent us from seeing to it that our boy enjoyed and profited by the *present*. We know well that each level of development is a precious section of the complete lifetime.

"It was easier to keep from giving too much help to our first-born than it has been to avoid doing so for the other two children. Richard was always been a practical lad, while James is more of a dreamer. Then, too, Richard was so fond and proud of his little brother that he wanted to do everything for James. We had to explain to Richard why James must learn to dress and feed himself and to put his own toys away.

"As to Rosalie, Hal and I were both captivated by her charms the minute we first saw her. She was such a dear little doll that it took a big stretch of imagination to picture her as a capable young woman; but that is exactly what we want her to become, so we try to be sensible in dealing with her, too."

"You are helping all three to grow up for years of happy living," I answered. "I wish more parents would take time to look into their children's futures."

Rude Greetings

By JANE ELLIOT

"HI, SMITH!" This was the greeting from seven-year-old Maud to a lady entering the grocery. It was echoed by her chum, Jane. "Hi, Smith!"

The three being alone on one side of the shop, the lady's first impulse was to ignore such a rude greeting from her neighbors' children. But on second thought she decided this was not the best course to take, so she said, in a friendly way, "That is not my name—I am *Mrs.* Smith. However, maybe that is too hard for you to say. It makes three 's' sounds in a row, doesn't it?" Then she mused aloud: "Miss-is Smith. Yes, there are three 's' sounds. I expect that's too much for your little tongues." And Mrs. Smith looked very sorry for them.

"I can say that," flashed Maud. "Mrs. Smith."

"So can I," echoed Jane. "Mrs. Smith."

"Why, how lovely!" exclaimed the lady. "You can say it perfectly—as well as any grown-up person. That's fine! Now shall we have some peanuts?" and she motioned to a clerk.

As the nuts were being divided

into two eagerly-held pockets, the wise lady whispered, "Remember, dears, it's always *Mrs. Smith*."

A few days later, while she was hanging out a dish towel, there came a clear voice from the highway, "Hello, *Mrs. Smith*!" and then the echo from Jane, "Hello, *Mrs. Smith*!"

As *Mrs. Smith* waved enthusiastically in reply, she congratulated herself that the annoying discourtesy had been so completely and easily reversed.

Soon after this, the writer accepted an invitation to an afternoon tea. The hostess' little granddaughter opened the door. A *Mrs. Blair* and I, as well as several other ladies, entered together.

"Doesn't our little portress look lovely in her pretty blue frock?" said *Mrs. Blair* pleasantly.

We were about to agree, but our smiles were frozen on our lips when the child suddenly turned and shrilled, "You can just stop—you *Ellen Blair*, you!—you're only trying to *kid* me!"

There it was again! Who was to blame for this youthful rudeness? Was the child merely reproducing the manner of speech commonly heard in her home? Did her mother think it was "cute" to hear her six-year-old daughter call

grown-up friends by their first names? Doubtless, she would have been as shocked as we had she heard this particular outcome.

No number of pretty dresses can make a rude child attractive. Fathers and mothers should realize that without politeness and some charm of manner even the daughters of highly respected parents are not acceptable in cultured society. Besides, rudeness to neighbors and other acquaintances is likely to be accompanied by rudeness to parents.

A simple way of preventing a child from forming the habit of using first names when addressing adults would be for the mother to be sure to use the title of each of her friends when speaking of them—*Miss Stone*, *Mrs. Hough*, *Mr. Roxer*. It should be *Aunt Carrie* and *Cousin Sadie*, of course, but always *Mrs. Blair*—not *Ellen Blair*.

If mothers let their little girls speak rudely, unchecked, when they are six, these children are likely to be among those who at sixteen are difficult to manage, and who at twenty-six have little remembrance or understanding of any way of assisting in the development of desirable behavior patterns—though great may be their need

—for the benefit of their own children.

Our Job Is Important

From page 2

son is his home life. But we know how many homes today are indifferent to God. And so that gives us another challenge as teachers—to see to it that the indifference of the parents is not allowed to settle down into the hearts of the young people.

Our job is important, again, from another point of view. Most people who are Christians, most people who have been sought out and found by the seeking and saving Christ, are people who have had a foundation in the Word of God from childhood up. There are millions of people who have not even the slightest idea of what Christianity is all about. They have not even a good idea as to what God is like. They hardly ever think about God, simply because they have never been taught anything about Him. In such hearts, the Holy Spirit has but a small foundation to work upon. When no gospel seeds have been planted, when no Bible verses have been hid in the heart, when no

hymns of praise and prayer to God have been learned, darkness has a heavy hold upon the heart, simply because no light has entered to drive the darkness away. Now, of course, this does not mean that the work of the Holy Spirit is limited to people who have a background of Sunday-school training. God is not bound; but His revelation surely teaches that it means much to begin planting the seeds of the Word when pupils are young.

Having said this, then, about the importance of teaching the children the Word of God, let us say a few words about what is important in teaching itself.

First and foremost, every Sunday school teacher must be a student of the Word of God. His own spiritual life must have its roots and daily nourishment in the Scriptures. Furthermore, he ought to have such a working knowledge of the Bible that he can "rightly divide the Word of truth." If the Word actually says, "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness" (James 3.1), it behooves us to be very diligent in knowing what we teach. Let us be sure that nothing but God's truth comes from our lips. It is the Word

of God, made enlightening by the work of the Holy Spirit, which will make our pupils "wise unto salvation." This is basic. Surely no teacher in "the Church of the Word" can with a good conscience neglect to equip himself with an ever-increasing knowledge of the Word of God.

But another factor of great importance in every Sunday school class is the teacher himself. You are saying, but also by what you your pupils not only by what you are saying, but also by what you are. It is far better to have any class under a young and inexperienced teacher who is an earnest and sincere and Christ-filled Christian than under a learned and clever professor who is proud and self-righteous and without the love of Christ in his heart. The personality of the teacher has a great subconscious influence upon each child. When we are teaching them about the things of God, our pupils ought to know that we are sincere. They ought to sense our earnestness. They ought to feel our deep, burning love for them. They ought to notice our zeal for Christ. They ought to look up into a face that beams and glows with the joy of the Lord. They ought to feel that they are being dealt with in

Christlike patience. If that is the kind of people we are, the children will be influenced deep down in their young hearts.

And right along with this, there is the vital work of prayer. Prayer, together with Bible study, is the most important exercise in the Christian life, because prayer is communion with God, and the Christian life is a life of communion with God. And surely Sunday school work is work which must be done in fellowship with God, under His guidance, and in the power of the Holy Spirit. We must take up the most influential work in the world, the work of intercessory prayer for each individual in our class. Pray for each one individually, mentioning specific needs and circumstances in the life of each one. And pray believing that God answers. Jesus says, "All things whatsoever ye ask in prayer, believe that ye receive them, and ye shall have them." The writer remembers reading once of the work of a public school teacher in winning her pupils for Christ. Of course, she could not teach religion in her classes. But she had in her heart the burden of concern for her pupils, that they might know the Saviour. So she prayed for each of them individu-

ly. She continued steadfastly in prayer, faithfully bringing each one to God in the arms of prayer. Then, one at a time, when she had assurance that she had prevailed in prayer, she would seek opportunity to speak to them after school about Christ and the way of salvation in Him. And, by the grace of God, she was able to lead many of them to a joyful fellowship with Christ their Saviour, and they learned to love her as their spiritual guide and counsellor. If she could do that in a grade school situation, can not we do the same with our Sunday school classes?

Again, Sunday school teachers must have a *deep concern* for their classes, if they are to teach them properly. And a burden of concern for souls, which every Christian ought to have, is ours only by the presence of the Holy Spirit in our hearts. Are we concerned enough about the immortal souls of our Sunday school children to take them upon ourselves as a definite responsibility? Are we concerned enough to call upon their homes when they have been missing classes? Are we concerned enough to really prepare our lessons, to get the most possible benefit out of the limited time spent in class? Are we concerned enough about

children outside of Sunday school to bring them in? Do we know anything by experience about the kind of love for souls which weighs upon us like a burden and will not let us rest until we have prayed about it and then done something about it? Paul said, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race." If we do not have that concern for people, it must be that we have not the Spirit of God in our hearts. And if we have not the Holy Spirit in our hearts, it can only be because there is some sin in our lives.

This leads to a consideration of what is basic not only for teachers, but for the Christian life itself—the substitution of the Christ-life for the self-life in each one of us. The greatest hindrance to the progress of the gospel is that there is too much of "self" or "the flesh" alive in the members of the body of Christ. The greatest hindrance to spiritual awakening is not the devil, or the world, or the secularization of education, but the fact that church people are still dominated by self rather than by the Holy Spirit. It is the sins of church members which block the

flow of God's Spirit through the church. We are too self-willed, self-dependent, self-centered, self-righteous, self-glorying. How we love to have the pre-eminence! How we love to air *our* opinions! How we like to tell people where to get off! How often we find that our toes are being stepped on! How we love attention and compliments! How we despise correction and hate to admit that we are wrong! This is what grieves the Holy Spirit, hinders His work, and exerts a bad influence upon others. This is the spirit of self, which has only one kind of treatment prescribed in the Word of God—it is to be crucified. "They that are of Christ Jesus have crucified the flesh with the passions

and the lusts thereof." The self will go to all lengths to avoid the admission that is only sinful, to avoid its own death. But the Spirit of God continues to pursue us till we become broken and contrite and the self confesses its bankruptcy. And when the heart is broken, then can flow the rivers of living water from our inmost being—the presence of the Holy Spirit, filling the place which self formerly occupied, and giving that radiant, victorious, overcoming Christian life which glorifies Jesus. With this experience, we shall be teachers not only by word, but by our very personalities. And the Holy Spirit Himself shall teach the Word through us to enlighten young hearts to eternal salvation.

Very Helpful!

A woman thanked the minister for his discourse. "I found it very helpful."

He replied: "I hope it will not prove as helpful as the last sermon you heard me preach."

"Why, what do you mean?" she asked.

"Well," the minister said, "that sermon lasted you three months."